8: Soares de Souza--38 (1570-87) 1851 Tupinamba
116, 501, 285

The Caite Indians made crafts with a long straw, like the mats of tabua which are made in Santarem. They call them piperi. They tied up this straw with lianas (timbó) into bundles. By fastening these bundles to sticks they made a kind of craft on which ten to twelve Indians could place themselves and paddle very well. On such crafts they fought against the Tupinamba of the Rio S. Francisco. Sometimes these crafts were so big that they used them along the coast attacking the Tupinamba near Bahia, fifty leagues away.

8: Soares de Souza--94 (1570-87) 1851 Tupinamba
116, 533

The Tamoyo are considered among these Indians as good musicians and dancers. They are excellent improvisers of songs and for that they are greatly esteemed wherever they go.

8: Soares de Souza--163 (1570-87) 1851 Tupinamba
116, 262

In time of scarcity the natives cook the manioc leaves and eat them with pepper.

8: Soares de Souza--163-167 (1570-87) 1851 Tupinamba
116, 252

They scratch the manioc tubers with oyster shells until they are white. Then they grate them on a rasp. The grated pulp is put in a basketry squeezer (tapitim). They extract all the poisonous juice. The mass is then dried in a clay pan while an Indian woman stirs it with a halved gourd until it is dry and like couscous. It is eaten in that form. They make wafers with this mass called beijú, by spreading in on a pan.

They also soak the tubers in the river or in a pool until they loosen the skin. The roots, once peeled, can be eaten without danger, since there is no more poison in them. They are then roasted. The soaked tubers are washed, undone by hand and squeezed in the tipiti. The mass is sifted through a sieve (urupeme) and roasted in a pan. The Indians wait until these roots have been soaked to the point of rotting and then they get a sour flour. The soaked tubers are dried on a barbecue, two or two and a half feet above the ground, until they get dry. Then they grate them to remove the burned parts and they pound them in a mortar. The flour is then carefully sifted. That kind of flour is called cariman.

8: Soares de Souza--167 (1570-87) 1851 Tupinamba
116, 262, 758

The diet of sick Indians consists of soup made of carimá (manioc flour).

8: Soares de Souza--167-168 (1570-87) 1851 Tupinamba
116, 252

The war flour is the kind of flour which they take with them when they go to war. They wrap it in leaves so carefully that it does not get wet even if it should fall in water. To make this flour they take carimá flour which they mix with the ordinary flour and roast the two in a pan. They constantly add more carimá while the flour is roasted on the fire.

8: Soares de Scuza--169 (1570-87) 1851 Tupinamba
116, 273

Beer is also made of sweet manioc. These tubers are planted more for the purpose of making drink than to be used as food.

8: Soares de Souza--174 (1570-87) 1851 Tupinamba
116, 241, 415

The Indians call the gourds of the country gerumú. There are ten or twelve varieties of them, each different. They are planted twice a year in loose wet soil.... The natives boil these gourds whole so that no water gets into them and after cooking they cut them like melons.... Smoked, they keep for a year.

The gourds which we call "cabaços" are called by the natives gerumuye and they have many varieties,apart from the long gourds already mentioned. These pumpkins or gourds are sown by the natives for use. They do not eat them, but leave them in the fields until they become hard. Then they expose them to smoke and make vessels out of them for carrying water, they drink out of the small ones, and they also fill them with water and load them on their backs when they walk. Some of these calabashes are so big that they contain two "almudes" or more. They keep seeds in them which they want to plant. Sometimes they cut these calabashes when they are green, but hard, and after they have been cured they cut them in two. The parts are used as bowls and the small ones as spoons. They paint them black inside and yellow outside. These colors never fade.

8: Soares de Souza--175 (1570-87) 1851 Tupinamba
116, 241

Peanuts have to be harvested by the same women who planted them.

8; Soares de Souza--176 (1570-87) 1851 Tupinamba
116, 262

When they have nothing else to eat the Tupinamba mix pounded pepper with their manioc flour.

8: Soares de Souza--190 (1570-87) 1851 Tupinamba
116, 342

The Tupinamba use the young leaves of the pindó palm to cover their houses. They take them when they are still closed and open them with the hand.

8: Soares de Souza--204-205 (1570-87) 1851 Tupinamba
116, 278, 757

In the countryside of Bahia there are plants which grow vines like the "meloeiros" which fasten themselves everywhere. They give a white fragrant flower the scent of which is like that of the flower of legacão in Portugal. The Indians eat the buds to cure syphilitic ulcers (boubas).

Peipečaba is a plant like the belverde. . . the Indians pound it and they put it on fresh wounds.

8: Soares de Souza--212 (1570-87) 1851 Tupinamba
116, 373, 416

The Indians raveled out sticks of ibiriba, which they used as torches when fishing or traveling at night. Even if the wood is green, it takes fire like pitch. The wind cannot put them out; the Indians use these torches as candles at night.

8: Soares de Souza--213 (1570-87) 1851 Tupinamba
116, 322, 411

The Indians peel the bark from the goayaimbira, from the trunk cut in pieces from 10 to 12 palms [AM: seven feet] long. They remove the skin entirely and make out of it quivers to carry their bows and arrows.

[AM: This is the only mention of the quiver on the Brazilian coast]

8: Soares de Souza--214 (1570-87) 1851 Tupinamba
116, 322, 411

The Indians made their bows of the ubiraparíba wood. It has a brownish color.

8: Soares de Souza--216-217 (1570-87) 1851 Tupinamba
116, 322, 501

In the sertão of Bahia grow certain large and tall trees called by the Indians ubiragara [AM: figueira de matto, gameleria Ficus doliaria, Mart.] They easily make canoes out of them, sixty or seventy palms long (42 feet). These trees are easily felled because they are not hard. The bark and the wood are very soft. Two Indians with their axes can remove the pith within three days until only the bark remains. They close both ends and in these canoes 20 or 30 people can navigate.

8: Soares de Souza--244 (1570-87) 1851 Tupinamba
116, 224

Tapirs are killed in pits in which theyare shot with arrows.

8: Soares de Souza--245 (1570-87) 1851 Tupinamba
116, 224

The Indians set traps for jaguars. They consist of an enclosure of strong high posts with a single entrance. There they fix a heavy trunk above the ground and they fasten a puppy or some other animal as bait. When the jaguar enters the trap to catch the bait, the tree falls upon it and he begins to roar. The Indians run to the place and shoot the jaguar with arrows. They eat the flesh.

8: Soares de Souza--246 (1570-87) 1851 Tupinamba
116, 224

They capture deer in traps and they kill them with arrows.

8: Soares de Souza--253 (1570-87) 1851 Tupinamba
116, 224

Paca and aguti are captured in traps (mondeo), with snares or with dogs.

8: Soares de Souza--264 (1570-87) 1851 Tupinamba
116, 231

The Indians have pet serpents called tiopuruna. They are so tame that they go to the bush to feed and return home.

8: Soares de Souza--281 (1570-87) 1851 Tupinamba
116, 411

The Indians put shark's teeth at the extremity of their arrows.

8: Soares de Souza--289 (1570-87) 1851 Tupinamba
116, 226

The Indians catch the parati fish at night with small dip-nets called pucá. Many Indians gather and close the entrance of a cove with branches and when the tide is high they close the opening. At low ebb they put their dip-nets along the barrage and others strike the water to chase the fish into the nets. In this way they load full canoes of these fish and of others as well.

8: Soares de Souza--293 (1570-87) 1851 Tupinamba
116, 226

Pequitinin are small fish which are caught in holes where they remain at low ebb. They are so small that the Indians roast thousands of them wrapped in leaves and put under ashes. After cooking they remain agglomerated like.

8: Soares de Souza--294 (1570-87) 1851 Tupinamba
116, 226

The Indians take hundreds of crayfish every day, carrying them alive in a closed basket made of thin rods, which they call samurá. In each samurá they gather in a hundred of them.

8: Soares de Souza--298 (1570-87) 1851 Tupinamba
116, 534

The Indians make trumpets with the shells of several shell fish described under the names of tapuçu, oatapu, oapuaçu.

8: Soares de Souza--303 (1570-87) 1851 Tupinamba
116, 412, 226

The Indians use the shells of fresh water mussels as spoons.

8: Soares de Souza--307 (1570-87) 1851 Tupinamba
116, 721, 166

A quarrel arose among the Tupinamba living in the region of the city of Bahia on account of a girl who had been taken from her father and who was not returned. As a consequence of that quarrel, the relatives of the girl's father, who were of chiefly rank, with the people of their villages, migrated to the island of Itaparica, which is in the middle of the bay. Many other people joined them and they incorporated themselves with the inhabitants of the Paraguassu River. They waged war against the people of the city whose country they called Caramurê. They attacked each other every day and even now they remember an island called do Medo (island of fear) behind which they hid and where they laid in ambush for the others canoes and they killed many of them every day.

The Tupinamba who passed to the island of Itaparica populated the Rio Jaguaripe, Tinhare and the coast of Ilheas. They developed such a hatred for each other that even now when so few are left, they hate each other so much they kill each other if they have the opportunity.

8: Soares de Souza--308 (1570-87) 1851 Tupinamba
116, 721, 551, 177

Even after the Portuguese had populated the Rio Jaguaripe, there was a great meeting of people from the neighboring villages to break skulls on the plaza amid great festivities. The skull breakers took new names. These skulls were taken from a deserted village in revenge for the death of their fathers and relatives. These skulls were decorated with feathers in their guise. There was a big drinking party organized by the Portuguese who wanted the relatives of the dead to get indignant and resentful. The Portuguese were afraid that they might confederate themselves and attack them, but this was sufficient to prevent the move and to make the settlement secure.

8: Soares de Souza--309-310 (1570-87) 1851 Tupinamba
116, 622, 701

In each Tupinamba village there is a chief whom they follow in war and they obey him because of the confidence which they have in his courage and experience. In peace time every one does what he wants. A chief must be a man of courage and must be known as such. He must have a large family and be liked by it, so that his relatives will help him till his fields. When they make a clearing they are helped by their relatives, close or distant. The chief is the first one to put his hand to the work. He chooses the place for building a village.... In each village there is a chief who must be a man of age and well related so that those who come to the village will respect him.

8: Soares de Souza--310 (1570-87) 1851 Tupinamba
116, 361, 712

If these villages are near the frontier or in places where there is danger of war, they build a strong stockade with its doors and embrasures. At about 20 feet behind the stockade they build a wall of wood with salients so that the enemies forcing the first palisade would be still in a position for them to attack. When retreating the enemy may get confused and they might be able to shoot at them and defeat them.

8: Soares de Souza--310 (1570-87) 1851 Tupinamba 1-2
116, 361, 712

When a chief founds a village, he always looks for some hill, exposed to the winds which will air the houses. Also there must be water nearby and the land around must be suitable for plantations. When the site is selected with the approval of the old men, the chief makes a very long house, thatched with palms called pindoba. The other houses of the village are also long and situated so as to have a square plaza in between. There they dance and have their meetings.... They stay in these villages until the leaves of the thatching rot, which occurs after three or four years. They shift to another place as soon as the rain passes through the thatching. There are no compartments in these houses but for the wall posts. The household quarters are in between these posts. The chief occupies his quarters first where he settles with his wife, children, concubines, isolated servants and some old women who serve him. In the same way the other occupants of the house go to their allotted quarters, each household in its place. They cannot move from there, with the exception of the young men who go, after they marry, to the quarters of their wives. They put over these wall post poles tied together which they call juráos on which they keep their cooking utensils and their vegetables which are cured by the smoke and do not rot. People settle likewise in the other village houses... If these villages are near the frontier or in places where there is danger of war, they build a strong stockade with its doors and embrasures. At about 20 feet

8: Soares de Souza--310　　(1570-87) 1851　　Tupinamba-2
116, 361, 712

behind the stockade they build a wall of wood with salients so that the enemies forcing the first palisade would be still in a position for them to attack. When retreating the enemy may get confused and they might be able to shoot at them and defeat them.

8: Soares de Souza--311-312 (1570-87) 1851 Tupinamba
116, 881, 833

No girl sleeps with a man before her first menstruation. When they menstruate for the first time virgins tie a cotton thread around the waist and around the upper arms. Thus everybody knows their condition. When the husband takes their virginity the girl has to break these strings, so that it will be known that she has been made a woman. A girl who loses her virginity, even if it has happened secretly, has to break the strings lest the devil take her away. Parents do not bother about their daughters' virginity and they do not fail to find a husband even if this has happened.

8: Soares de Souza--311-312 (1570-87) 1851 Tupinamba
116, 583, 595

The actual woman of a Tupinamba is the one with whom he lived first. They have no other ceremony than the giving of the daughter by the father. Their only ceremony consists in that the father gives his daughter to his son-in-law. Then by performing the sexual act they are married. The chief has more than one wife, and the more wives he has the more honored he is. These women obey the oldest one, whom they serve. The first wife has her hammock suspended near that of her husband and they have a fire burning in between. The other wives have their hammocks more removed and there is a fire between every two hammocks. When a man wants to sleep with a woman, he goes to rest with her in her hammock and then returns to his bed. There always are quarrels between these women, especially with the first one, because she is older and not good-looking, and the copulations are public. When a headman is not the chief of the Indians of the whole village, the one who has the more daughters is the more esteemed, because daughters are very much in demand with young people. These serve the girl's father two or three years before she may be received as a wife. They give their daughters only to those who serve them well and the young men in love have to make their clearings, and they go hunting, and fishing for their prospective fathers-in-law, and also get fuel for them. When the girls are given to them, they settle with their father-in-law and leave their parents and brothers and their former relatives.

8: Soares de Souza--312 (1570-87) 1851 Tupinamba
116, 582, 622

If some headman asks another man for his daughter, the father gives her, though she may be a little girl. Then he takes her to his quarters and waits until she menstruates; before this he does not touch her.

8: Soares de Souza--313 (1570-87) 1851 Tupinamba
116, 302

When they are unmarried their mothers paint them, and after marriage their husbands, if they like them much. The women are depilated of all hair. The hair is pulled from the men's bodies by other women. These women also take care of their hair so that it will be long, thick, and black. They smear it with oil extracted from wild coconuts.

8: Soares de Souza--313 (1570-87) 1851 Tupinamba
116, 301

They put around their legs, under the knee some tapacura, which are cotton threads, stained red, woven in such a way that they cannot remove them, and these [AM: garters] are three fingers wide; the mothers put them on the children when they are small so that the bulky part of their legs will swell up when they grow up, they also wear them round the legs when they are in love, but in such a way that they can remove them, though with difficulty.

8: Soares de Souza--314 (1570-87) 1851 Tupinamba
116, 855

The Tupinamba do not inflict any punishment on their children and do not admonish them or scold them for anything they may do. The males are taught to shoot at a target and then at birds. They are carried until seven or eight and the girls as well.

8: Soares de Souza--314 (1570-87) 1851 Tupinamba
116, 862

Children are nursed until their mothers give birth to another child and therefore they suckle up to the age of six or seven.

8: Soares de Souza--315 (1570-87) 1851 Tupinamba
116, 301

They make necklaces of the teeth of their enemies and they string from 2000 to 3000 teeth.

8: Soares de Souza--315 (1570-87) 1851 Tupinamba
116, 836

The old women discarded by men win young boys' love with entreaties and presents and teach them what they do not know and they do not leave them day or night.

8: Soares de Souza--316 (1570-87) 1851 Tupinamba
116, 833, 864

When fathers or mothers notice that their children show signs of desiring a woman they get one for them and they teach them how to use her. Even small girls expect men, especially those living among the Portuguese.

8: Soares de Souza--316 (1570-87) 1851 . Tupinamba
116, 838

They are addicted to sodomy and do not consider it a shame. The one who acts as the male regards himself as virile and they boast of such bestiality. In their villages in the bush there are such men who keep shop [AM: offer themselves] to all those who want them, like prostitutes.

8: Soares de Souza--316 (1570-87) 1851 Tupinamba
116, 837

The males are not jealous and even if they find some other man with their wives they do not kill him for that, and at most they thrash the women.

8: Soares de Souza--316 (1570-87) 1851 Tupinamba
116, 832

They are not satisfied with their penises as nature made them, but many of them expose theirs to the bites of poisonous animals which causes their penises to swell and they suffer for six months during which time their organs change. Their members become so monstrously big that women can hardly stand them.

8: Soares de Souza--316 (1570-87) 1851 Tupinamba
116, 837

Women who love their husbands in order to make them happy get them young girls with whom they rejoice and they take them to their husbands' hammocks and they request them to sleep with their husbands, and they bribe them to do this.

8: Soares de Souza--316-317 (1570-87) 1851 Tupinamba
116, 582, 587

When a married man dies his older brother is obliged to marry his wife and when the dead has no brother the closest relative on the male side. The brother of the widow is obliged to marry her daughter and when the mother of the girl has no brother, her husband is the closest relative on the maternal side. If he does not want to marry his niece, he does not allow anybody to sleep with her and gives her a husband according to his own will.

8: Soares de Souza--316-317 (1570-87) 1851 Tupinamba
116, 601

The uncle, the father's brother, does not marry the niece and he is not entitled to her when they do what they should, but she is regarded as a daughter and she obeys him as a father after the death of her own father, and she calls him father. When a girl has no uncle, brother of her father, she takes instead of him the closest relative and calls "father" all the relatives on the father's side, irrespective of the degree of relationship, but she always obeys the closest relative. In the same way the grandchildren call the brothers and cousins of their grandfathers: "grandfathers", and these call them grandchildren and also the children of their nephews and nieces. On the mother's side the brothers and cousins of the mother do also call their nephews and nieces "children" and they call their uncles "father".

8: Soares de Souza--317 (1570-87) 1851 Tupinamba
116, 264

Whenever an Indian widely related receives his relatives in his house at meal time he lies in his hammock where he is served in a bowl. His wives, children, and his relatives, big and small, squat on the ground and they all eat from the vessel which is in the midst of all.

We have already said that the Tupinamba headmen eat lying in their hammocks and that their relatives eat with him and that he receives them. Their servants and slaves join them without showing any reverence. When there is little fish or meat the headman divides it into equal portions and he often remains without anything. They eat squatting on the ground with the pot from which they take the food in the midst of them. When eating they do not drink water or wine, but they do this after their meals. When they eat at night on the ground and with their backs turned to the fire they are entirely in the dark. They never talk during meals, but after. If they have enough food to eat, at night they do nothing but eat until sleep overcomes them. On the other hand, they can live practically on nothing.

8: Soares de Souza--317 (1570-87) 1851 Tupinamba
116, 602

These people boast of their relatives and the more relatives one has the more honored and feared one is, and he does his best to have them with him and make one body with them wherever they live.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 252

They do not skin the game but scorch it or whitewash it with hot water. They eat it broiled or boiled with the tripes hardly washed. They do not scale off the fish nor remove the insides and they boil or broil it as it comes from the sea.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 317, 258

They make salt out of sea water boiled in a pot until the salt crystalizes and hardens. It has a blackish color.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 273, 527

They make their beverages of all sorts of vegetables and even of the flour which they eat. Their principal drink is made of the aipim tubers which they boil, then mash and boil again, and when they are well cooked they have the best looking girls in the village squeeze the aipim with their hands, and others chew them with their teeth after they have been squeezed in a vessel, and this is what they call giving the drink virtue according to their superstitions. This water and juice they throw into big pots which they have for that purpose and the wine boils until it turns sour. When it is ready, they drink with songs and they sing and dance the whole night before. The following morning they start to drink, dance and sing. The unmarried girls go around serving the wine in half calabashes called cuias to the singers. They never eat when drinking, and drink until they fall to the ground. The one who does more foolish things during these drinking bouts is the most esteemed by the others. Then they remember past offenses and they punish their wives for them and their friends come to the rescue and they fight with firebrands.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 567

Slaves are not an economic liability to their masters, on the contrary they support them by working on their plantations, by hunting and fishing for them.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 262

These people do not eat the flesh of pigs which they raise in their houses, only the slaves brought up among white people do it, but they do eat the flesh of the wild boars and of waterhogs (cabiay).

8: Soares de Souza--319 (1570-87) 1851 Tupinamba
116, 285, 415

The Tupinamba do not have other industries than making baskets of palm leaves and other containers with the same leaves according to their usage. They make bows and arrows and some with straw sheaths in white and black, very artfully constructed. They make baskets of sticks which they call sambura and other containers woven like baskets of rattan-cane.

8. Soares de Souza--319 (1570-87) 1851 Tupinamba
116, 462

The males clear the bush, burn and clean the ground. The women plant and clean the fields. The males look for fuel with which they warm themselves, because they sleep only with fires burning by their hammocks. The women look for water and prepare the meals. The males wash the hammocks when they are dirty.

8: Soares de Souza--319 (1570-87) 1851 Tupinamba
116, 241, 461

When the Tupinamba go to their plantations they work only from seven in the morning until noon, those who are very diligent until sunset. They do not eat in the meantime but after these hours when they return home.

8: Soares de Souza--319-320 (1570-87) 1851 Tupinamba
116, 287

They know how to stain white feathers red or yellow. They also counterfeit the feathers of the parrots with the blood of a frog. They pluck the green feathers and cause them to turn yellow.

8: Soares de Souza--320 (1570-87) 1851 Tupinamba
116, 323

The old women make earthenware with their hands, the pots in which they prepare their wines, and they make some of them so big that they can contain a pipe (pipa). In these they make their wines. These old women make pots, cups, vessels and pans in which they roast their flour and others in which they serve the food, which are decorated with colors. They bake their pottery in a hole in the ground and they cover it with wood. They believe that only the person who makes the pot can fire it, otherwise it will burst.

8: Soares de Souza--320 (1570-87) 1851 Tupinamba
116, 231, 224

The women are very fond of raising dogs, which their husbands take with them to hunt. The women, when traveling, carry them on their backs. They also like to raise fowls and other birds in their houses.

8: Soares de Souza--320 (1570-87) 1851 Tupinamba
116, 515, 841

Menstruating women clean themselves with a stick which they always have with them and which they carry when leaving their houses. They are not ashamed to clean themselves in front of people and to eat lice when they delouse each other. When they find a louse they give it to the one on whose head it was and he crushes it between his teeth, not to eat it but in revenge for the bites.

8. Soares de Souza--320　　　　(1570-87) 1851　　　　Tupinamba
116, 302

They make fillets like galloons and some bigger with which they tie up their hair.

8: Soares de Souza--320 (1570-87) 1851 Tupinamba
116, 226

When these people want to fish in rivers or in sea coves they cut themselves a barrage of sticks and they strike the water above so as to drive the fish down-stream. They throw into the water certain mashed herbs called timbo. The fish are intoxicated and they float on the surface as if they were dead. Thus they catch a great many of them by hand.

8: Soares de Souza--321 (1570-87) 1851 Tupinamba
116, 431

When they return from hunting or fishing they share what they have taken with the headman of the house and the rest they give to their wives or to those who receive them in their quarters.... Everything they have is common to the occupants of the house who may need them, thus with iron tools which are the things that they appreciate most, but the same is true of their clothes and their food. When they eat everybody can eat with them, even if he is an enemy and they do not prevent him or raise any objection.

8: Soares de Souza--322 (1570-87) 1851 Tupinamba
116, 481, 226

The Tupinamba are good swimmers and divers, and when they must, they can swim from three to four leagues. When they do not have anything to fish with, they enter the water at night and upon feeling the fish catch them by hand; in the same way they get crayfish and shrimps from the bottom of the sea.

8: Soares de Souza--322 (1570-87) 1851 Tupinamba
116, 754, 791

Medicine-men live by themselves in isolated and very dark houses with a low entrance. Nobody dares to enter their houses or touch anything.... Some of them speak with the devil who beats them very often and causes their predictions to fail, and therefore they are less believed than feared. These sorcerers are called pagé and if they are angry because a man has refused to give them his daughter or something else which they have asked for they say: "You shall die", which they call "to cast death." These savages are so barbarous that they go to lie down in their hammocks, stunned, and they refuse to eat and of sheer fright they let themselves die and nothing can take from their minds the notion that they could escape from the verdict of the shaman. Certain Indians give their daughters up as wives to protect their own lives.

8: Soares de Souza--323 (1570-87) 1851 Tupinamba
116, 158, 261

If they have experienced some unpleasantness they get angry to the point of wishing to die. They set out to eat soil, every day a little, until they get lean and swollen over the face and eyes. Nobody can prevail upon them to make them change their minds. They say that they have been taught such a thing by the devil and that he appears to them when they have decided to eat soil.

8: Soares de Souza--323 (1570-87) 1851 Tupinamba
116, 576

As soon as one comes from outside, after he has passed the door, he goes to lie down in his hammock toward which go one or several old women who squat in front of him and cry aloud. In these laments they tell him the regrets which they felt because of his absence and the pains one or another underwent. The males answer crying aloud and without saying a word until they get impatient and tell the old women to shut up and these obey. If the man cried upon comes from far away, all the women of the house and the female relatives who live in other houses come to cry in the same manner and when they have finished crying, they welcome them and bring them food to eat in a vessel; fish, meat, or flour which they put on the ground and which are eaten by the man reclining in his hammock. Afer he has finished eating all the people of the village come to welcome him and ask him how it was in the territory which he crossed. If a chief comes from outside, even if he just returns from his clearings, all the women of the house come to cry, one by one, two by two, and they bring him food carrying out all the ceremonies described above.

8: Soares de Souza--324 (1570-87) 1851 Tupinamba
116, 533, 535

The Tupinamba boast of being great musicians and in their fashion they sing with bearable tone and they have good voices. All sing in one tone and the musicians improvise couplets (notes) and refrains which end with the same syllable as the couplet. There is only one man who sings, the others answer with the end of the couplet. They sing and dance together in a circle in which one beats a tambourine; but they do not duplicate the roll of the drum. Others hold a maraca, which is a calabash with gravel inside and having a handle by which it is shaken. In their dances they do not shift position or make other movements than pounding the ground with a single foot to the cadence of the drum. Thus they dance together in a circle. They enter each other's houses where they have beer ready to be served. Sometimes a couple of girls pass between them singing. Among the women there are good musicians, who are highly regarded. They have great respect for musicians and wherever they go they are welcome and they cross enemy country without being harmed.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 276

When smoking they blow the smoke through the nostrils.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 304, 757, 278

They cure cutaneous eruptions (buboes) by smearing their bodies with genipa or they treat them with the leaves of caraoba. When they suffer from fever they drink mingau, a bouillon of carima flour. Or they wash themselves with genipa water.

They treat abscesses and warts with the juice of herbs. When they suffer from a headache they scarify the temples. If the patient is a child, they scarify his legs. This operation is practiced by the old women with a very sharp aguti tooth.

8: Soares de Souza--326 (1570-87) 1851 Tupinamba
116, 276, 623

When the chief of the village wants to discuss an important matter, he sends a message to all the headmen who gather in the middle of the plaza where there are posts stuck in the ground to suspend the hammocks around the hammock of the chief. Those who want to listen to the discussion may also come, because there are no secrets among them. They squat on the ground and when everything is silent the chief makes a speech which all hear with attention. When he is through the oldest men answer each in his turn and while one speaks the others remain silent until they have to decide what to do, a matter about which they have their disputes. Some of the headmen in the council bring their cigarettes and smoke, and the chief is the one who begins, for he has an aide who brings him the lighted cigarette and after he has smoked a puff he sends the cigarette to somebody else who has none and thus those who have no cigarettes alternate.

8: Soares de Souza--327 (1570-87) 1851 Tupinamba
116, 752

They treat arrow wounds with herbs called cabureiba and with other herbs too.

Deep wounds are treated as follows: they build up a platform over a fire with the sticks set wide apart. They place the patient or wounded person on it, with the wounds toward the fire. The heat dries the blood and the humidity. They anoint them afterwards with oil and balsam.

8: Soares de Souza--328 (1570-87) 1851 Tupinamba
116, 805, 151

They take their bearings by looking at the sun. They also smell smoke at a great distance. Excellent scouts. [AM: summarized]

8: Soares de Souza--328 (1570-1587) 1851 Tupinamba
116, 757

Colds or the grippe are dealt with by medicine-men who suck the ailing parts of the body. After the treatment they smear the patient with genipa. [AM: Summarized]

8: Soares de Souza--329 (1570-87) 1851 Tupinamba
116, 411

They have shields made of soft light wood.

8: Soares de Souza--329-330 (1570-87) 1851 Tupinamba 1-4
116, 726

Wars are decided upon in a council and after a decision has been reached, weapons and food [AM: war flour] are prepared [AM: Summarized]

The night before the day set for the expedition the chief goes around among the huts delivering a speech, and in this speech he tells them where they will go, of their obligation to take revenge on their enemies, their duty to do this and to fight courageously. He promises them victory over their enemies without danger to them, and that the memory of this victory will remain enduringly, for they will be praised in the songs of their descendants; and that the following morning they are to start. In the morning, after lunch, each one loads his provision of flour on his back plus his hammock, and takes his shield and his bow and arrows in his hands. Others also carry their clubs hanging from their necks. The musicians take with them their drums and their trumpets which they sound while marching, and on which they make a big noise when they arrive in view of the enemy. The chiefs take with them the women loaded with provisions and they only carry on their shoulders their hammocks and their weapons, keeping their bows and arrows in their hands. On leaving, the chief takes the lead, which is considered a great honor, and he shows them the way as well as the place where they are to sleep every night. Their order in marching is in single file, one in front of the other, and they do not march in any other way. When they leave the limits of their districts and enter enemy territory, they generally send their scouts ahead. These are

8: Soares de Souza--329-330 (1570-87) 1851 Tupinamba-2
116, 726

young men, who are very fast and who know their job well. They advance with great caution, walking no more than a league and a half, or two by nine o'clock in the morning. When they camp, which they do near a stream, they make their shelters, called tajupares, and arrange them in order with a path between. They build their fires in their huts.

When they are two days' journey from the enemy village they do not build fires during the day lest the smoke be seen from far away. They make arrangements so that they can attack the enemy at dawn and they combine the attack with full moon so that they can march the last night in the moonlight and catch their adversaries unprepared and unaware. On arriving at the village they make a big noise by yelling and sounding their trumpets and beating their drums so that they instill great fear; thus they attack their enemies. During the first onrush they do not give quarter to any one, adults or children, using sticks with a round head and sharp edges with which they strike the enemy on the head and break them to pieces. There are some of these barbarians who are so blood-thirsty that they cut the genitalia from the dead, men and women, taking them home and giving them to their wives who keep them after they are boiled on the fire and serve them to their husbands during the feasts. They last a long time. They take home the captives secured in battle to be killed on the plaza during ordinary festivities. There is no set piece of loot allotted to the chief. Each one takes what he can get,

8: Soares de Souza--329-330 (1570-87) 1851 Tupinamba-3
116, 726

and when the victors retreat they set fire to the houses. They retreat during what is left of the day and the following night, by the light of the moon, at a hasty pace. They have scouts behind for fear that the enemy will join forces and take revenge for what has happened to their neighbors. If the Tupinamba find their enemies on guard and protected by a palisade, they build another palisade with branches, thorns and posts stuck in the ground, which they call caiça, and as long as it is green nothing can break through it. They are thus protected against enemy arrows and at night they utter all sorts of boasts and exchange taunts and jokes. This lasts until the Tupinamba attack the palisade, or raise the siege because they do not dare attack or because of provision shortage.

Sometimes the enemy gathers a great force and pursues the retreating party, which is obliged to wait for them. In such a case they build a palisade near the water in a great hurry, behind which they can sleep protected against their enemies, but keeping a careful watch. They are often besieged by the enemy. Those behind the palisade can see the enemy and shoot at will, whereas the enemy cannot see the attackers. The enemy if not prepared for an attack, or if short of food, retreats.

The Tupinamba, who wage war against the Tupina and others, are often defeated if the enemy has been warned and is prepared. But more often the Tupinamba are those who harm the enemy for they are more on the alert. When they are hard pressed they

8: Soares de Souza--329-330 (1570-87) 1851 Tupinamba-4
116, 726

ask their neighbors for help, who come in a great hurry.

When the Tupinamba are besieged by their enemies, the individuals with greatest authority among them exhort the others at night to fight like good warriors and not to fear their enemies, telling them they will soon get their revenge and receive help. They address them in the same manner when they besiege the enemy and are on the point of attack. The night before the attack they gather together and the chief goes among them and tells them what they have to do and advises them to prepare themselves and to be on the alert. They give the same speeches when they build the palisades in order to encourage them so that they will work rapidly. When the Tupinamba fight they jump from side to side, never being quiet, hissing, beating their chests with their hands and dodging the enemy arrows and shooting their arrows with great fury.

8: Soares de Souza--333 (1570-87) 1851 Tupinamba
116, 727, 551

in color during the life of the tattooed man. This is regarded as a great elegance. There are Indians who incise themselves so often that there is no region of their bodies which has not been slashed.

8: Soares de Souza--333 (1570-87) 1851 Tupinamba
116, 727, 551

Any Tupinamba who kills an enemy takes a new name which he keeps a secret until he has given a big feast. When everything is ready for the party, they paint themselves the evening before with genipa and from then on to the following morning they do not stop singing. After they have sung a great deal, all the inhabitants of the village ask the killer to disclose his new name. He shows first some reluctance but he finally tells them. They compose songs based on the motif of the victim's death and on the killer's praises. When the feast and the drinking are over, the killer lays in his hammock as if he were sulking, for a few days, and he refrains from foods that are considered dangerous during such a period.

When a Tupinamba has killed an enemy in war or somewhere else, upon returning home, if the fact is known to the other occupants of the house, they rush to his quarters and they take all his weapons and his utensils. The murderer cannot resist and has to allow everything to be taken without saying a word. After the killer has given his feast, he allows his hair to grow during several days in sign of mourning. When the hair has grown out, he organizes another drinking bout to give up the mourning. Again they have their chanted vespers and on the very day of the feast the killer shaves himself and smears himself with genipa and incises his skin in all sorts of figures with an aguti tooth. In these wounds they smear a dye which remains bright

8: Soares de Souza--334 (1570-87) 1851 Tupinamba
116, 601, 727

The brothers of a killer go through the same ceremonies as their brother. They shave their heads and paint themselves with genipa and make a few incisions on their persons. The cousins, whom they call "brothers", do likewise; and they also have a drinking party. In order not to feel the pain when they incise themselves they wash their bodies for a long time with boiling water so that the flesh is softened and thus they do not feel the incisions, but later they are in danger of their lives.

8: Soares de Souza--334 (1570-87) 1851 Tupinamba
116, 266, 727

They put neatly made cords around the waist and neck of their prisoners. They feed them well so that they can get fat and they give them the prettiest girls of the village. These girls give them food all the time and they treat them well.

If the girls get pregnant, they raise the children to an age at which they may be eaten and offer them to their closest relatives, who are very grateful. They break the child's skull on the plaza and take a new name. The child is roasted and eaten at a big feast and the mother is the first to taste the flesh. No child born from such unions can escape. The mother who does not eat her own son, called cunhambira or son of the enemy, is looked down upon, and it is worse if her brothers or parents do not give the child away. Some women run away with the captives after having cut their ties and given them food. Such women do not hand over their children, but if they protect them until they are big enough to escape the fury of their enemies they are safe. Often the Tupinamba do not kill their prisoners, because they were taken when small and can be used. They treat them well and these men could run away if they wanted to, but they do not try to because it is optional with them. Since contacts with the Portuguese, the Tupinamba like to have slaves in order to sell them. Often also after having brought up a child, they kill them with these ceremonies.

8: Soares de Souza--336 (1570-87) 1851 Tupinamba 1-2
116, 266, 727

The day before the execution of a prisoner they sing and dance, and on the very day they drink many drinks in the morning, singing verses referring to the man who will die and who drinks with them. The themes of these songs are insults against the man who will suffer and praises of the killer. Before they drink they smear the captive with honey and cover him with bright feathers. They paint the rest of his body with genipa and his feet with rucu. They put a club in his hand so that he may defend himself as well as he can. The prisoner boasts of his deeds and tells how he slaughtered the relatives of the executioner and he threatens the village with the vengeance of his relatives. They take the prisoner to a field where he is placed between two posts, stuck in the ground at a distance of 20 palms. These posts have holes through which the cords which hold him are passed. Old women tell him to look at the sun for the last time since his end is near. He answers with courage that since he is so sure to be avenged he accepts death with fortitude.

The killer is painted with genipa and wears a bonnet of yellow feathers, a diadem, bracelets and anklets of feathers and bunches of white shell beads across the chest and a wheel of feathers on the buttocks. He has in his hand a heavy club inlaid with white shell beads and decorated with egg shells of different colors, arranged in designs according to their style on a layer of wax, in which they set in nice order. At the end of the club there are tassels of long feathers hanging from the handle and called

8: Soares de Souza--336 (1570-87) 1851 Tupinamba-2
116, 266, 727

embagadura. When the killer is ready to receive that honor which is the greatest to be had among these pagans, his relatives and friends gather and fetch him from his house. They accompany him with lengthy songs and with the playing of trumpets, flutes and drums, calling him a fortunate man; for he has gained the great honor of taking revenge for the death of his ancestors and of his brothers and relatives. Amid this noise he arrives at the field of execution where the victim has been waiting for him, a club in his hand and full of courage. The killer stops in front of him and tells him to defend himself since he has come to kill him. The prisoner answers with a thousand invectives. The other man, holding his club with two hands attacks him and the prisoner tries to dodge, but those in charge of the ropes pull them so that he has to receive the blow. It happens sometimes that the prisoner before dying reaches the killer with his club and injures him, though he is prevented by the cords. This is of no avail, however, for he only prolongs his life for a short while and finally the executioner breaks his skull with his club. After the execution the corpse is dragged to the place where it is divided. The killer adopts a new name and he declares it with the ceremonies already described. He retires into his hut where he throws away all his array. Those who took the prisoners in war change their names with the same festivities and rites and this is done with no less pomp than for the one who actually kills the prisoner.

8: Soares de Souza--338 (1570-87) 1851 Tupinamba
116, 266, 551

The corpse is cut into pieces by the old people and they remove his bowels and entrails, which hardly washed are cooked and roasted. The meat is distributed in all the houses of the village and among the guests who came from abroad to see the massacre. The flesh is cooked at once and eaten the very same day. Part of it is roasted at a distance from the fire to dry it (the natives call it moquem). They eat it not to feed themselves, but for vengeance. The young people, male and female, only taste it, and the old people are those who are especially fond of it, and they keep part of the roasted meat to be eaten on the occasion of another feast, in case there is no opportunity for another killing. The guests who came from abroad return to their village with a piece of the flesh which was given to them. At home they organize a big drinking bout distributing this flesh among all the people of the village, who taste it and rejoice because of this vengeance on the enemy.

It happens that a Tupinamba who brings back a prisoner gives him to his son providing he is not of an age to go to war. The young man performs the killing according to ceremony, but the hands of the prisoner are tied. He takes a new name and he is made a knight and he is honored by all. If the young man or anyone else does not want to tattoo himself, he is content to paint himself with genipa. He lets his hair grow and then cuts it according to the ceremony mentioned. Those who cut their skin when they take a new name, trace figures, which are for them a mark of great elegance and thus one can see how many names they have adopted.

8: Soares de Souza--339-340 (1570-87) 1851 Tupinamba
116, 764

When a child dies, son of some chief, who is not too old, they tie his legs against his stomach [AM: foetal position] and they put him in a pot and they bury him in the house where the father and son, if they are dead, are mourned for many days.

8: Soares de Souza--339-340 (1570-87) 1851 Tupinamba
116, 764

A corpse is wrapped in his hammock and his closest relative digs his grave. When they carry him to the grave, he is accompanied by his wife, daughters and other relatives who walk crying, the hair dishevelled on their faces. They lament until he is covered with earth. They return home and the widow cries over her husband for many days. When the deceased is a woman, the husband digs the grave and helps to carry the corpse. If the dead woman has no husband, the grave is dug by the brother or the closest relative.

When the chief of a village dies, after a few days and before they bury him, they observe the following ceremonies. First they smear the corpse with honey and they scatter feathers of colored birds over it, they put a feather bonnet on his head and the other ornaments which they use during their feasts. In the very quarters which he occupied when alive they dig a pit, deep and large, lined with poles so that the soil does not touch the corpse. They hang a hammock in it also, taking care that it does not touch the ground. They deposit the dead with all his feathers in this hammock. Next to this hammock they place his bow, arrows, club and maraca which he used to rattle. They build a fire near the hammock to warm him and they put food in a vessel and water in a calabash. Afterwards they put a cigarette in one hand and they cover the grave with pieces of wood always preventing contact between the earth and the corpse. The pit is then filled up with earth. The wife lives above the sepulcher as before.

8: Soares de Souza--340 (1570-87) 1851 Tupinamba
116, 765

It is customary for the chief's wives or even any Indian, to cut their hair in sign of mourning and to paint themselves with genipa. They mourn their husbands for many days and are visited by their female relatives and friends. Every time these women make such a visit, they cry with the widow. The latter allows her hair to grow until it comes down to the eyes before she marries again; then they give a feast with wines and she cuts her hair again in abandonment of mourning and paints herself again with genipa.

The widowers let their hair grow when their wives die, but they do not observe any set time, and they smear themselves with genipa in sign of mourning. When they cut their hair, they paint themselves with genipa the day before the feast; which they celebrate in their own fashion, singing the whole night, and many people gather for these songs. The widower cuts his hair the evening of the day before, and the following day there is a succession of songs and dances and hard drinking. Whoever drinks more, shows his courage, though he may vomit and lose his senses. At these feasts they celebrate the deeds of the dead for whom they have been mourning. The same mourning rites are observed by the brothers, the father and mother of the dead. Each one celebrates a special feast when he ceases to mourn, even if they have been mourning the same person.

8: Soares de Souza--340 (1570-87) 1851 Tupinamba
116, 622

When a chief dies, if he has a son who can succeed him, he is selected as his successor, if he is not fit or if there is no son, a brother succeeds him. If no brother offers the proper qualifications to be a chief, they elect one of his relatives, if he is capable of holding such a position, and if he has the necessary virtues.

8; Soares de Souza--341 (1570-87) 1851 Tupinamba
116, 763

If somebody happens to have been sick for a long time, he is abandoned by his people. When the patient gets worse, he is regarded as virtually dead and his relatives do nothing to prolong his life and they abandon him saying that since he is about to die and that there is nothing to be done about it, there is no need to give him food or to pay any attention to him. Thus many die from abandonment, or are buried alive, for if a person does not speak, he is given up for dead. Many Portuguese have rescued slaves already in the grave, put there by the women who judged them to be dead, and these rescued slaves have lived in good health many years after.

8: Soares de Souza--344 (1570-87) 1851 Tupinamba
116, 838

The Tupina are very addicted to homosexuality, more than the Tupinamba. Those who are active boast about it and they mention this when they recite their praises.

8: Soares de Souza--345 (1570-87) 1851 Tupinamba
116, 534

These Indians, when they sing, beat a bambu tube, four to five feet long and sufficiently large to contain a human arm. These tubes are open at one end and when they play with them they pound the ground with the bottom of them. These instruments sound like drums.

8: Soares de Souza--347 (1570-87) 1851 Tupinamba
116, 534

They use war drums which are made of a piece of wood hollowed out with fire until the walls become very thin. They also use trumpets which they make of large perforated seashells or of the long leg bones of the animals which they kill. They carve them and fix them at the end of a piece of wood.

8: Soares de Souza--347 (1570-87) 1851 Tupinamba
116, 227

The Amoipira fish with curved hooks.